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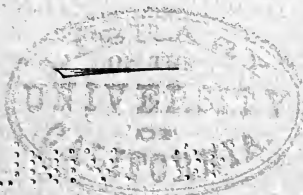
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Historical Sketch



....THE....

CENTRAL CONGREGATIONAL CHURCH OF PHILADELPHIA



...BY...

JOHN EDMANDS

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Historical Sketch

OF

**The Central Congregational Church
of Philadelphia**

**Prepared by John Edmands, and read
on the Thirtieth Anniversary of
the Church, May 21, 1894.**

THIRTY years have passed away; the record of the results, the successes and the mistakes of these years has been made up, and no word that has been written in that book can be changed or erased.

We come together on this occasion to turn over the leaves of this book, in order that we may learn how to avoid the errors, and the failings of the past, and gain a better understanding of the work we have to do, and the methods best suited for accomplishing it. We came here as a church not to introduce divisions in the household of faith, nor because we believed that the Congregational polity is the exact pattern which was shown us in the mount. But we believe that it more correctly than any other embodies the spirit of the teachings of Christ and his apostles; that it more nearly represents the practice of the apostolic church; that it is in closer accord with the best form of civil govern-

ment, and that it is better adapted than any other to do the work that the church on earth is set to do. In the early period of this city's history, when as yet there was no Baptist nor Presbyterian Church here, there were numbers of Congregationalists, and it was natural and every way reasonable that they should seek to organize their church life in as close accordance as possible with the faith and the polity in which they had been trained, and to which they were intelligently attached. But as in the case of the "Plan of Union" in 1801, and in many other particular instances since, views of church polity were subordinated to zeal for the kingdom of God ; and they were willing to forego the use of the *name* if they could have the thing. And as matter of reliable history we find that the church which they organized here did not bear the Congregational name. It was the first church formed here and was made up mainly of Congregationalists with some Presbyterians and Baptists. This church which is in vigorous life to-day, the First Presbyterian church of this city, was in fact a Congregational church. At first it was called an Independent church, then a Presbyterian church ; but under both names and for many years it was a true Congregational church.

The history of Congregationalism in Philadelphia has never been written with pen and ink ; but it has been written in part, in the lives of many earnest Christian men and women, and it also has been written, in part, in the corporate religious life of this city. This city is not now, and it never will be, in some

features of its social and religious life, what it would have been if there had never been a Congregational church here. The ideas of church polity and religious freedom entertained by those who gave form to the church life of this city did not cease to be potential because they were not fully and distinctively embodied in church polity; but they have been effective in guiding and shaping the form of church life ever since. It would not be incongruous to the occasion which brings us together to take such a look as existing records will enable us to take of the beginning of Congregationalism in this city. It would be especially appropriate, did time allow, to review the history of the church to which Dr. Todd ministered here in 1836-1841, and which did so noble a work for Christ. The story of that church forms one of the brightest pages in the ecclesiastical history of Philadelphia, notwithstanding the few dark lines that are to be seen in the picture.

THE FIRST MEETING.

In the winter of 1863-64, there was on the part of many New Englanders here a conviction that the time had come for another movement in behalf of Congregationalism, and several informal meetings were held with reference to it.

The subject was carefully considered, in its various bearings both with respect to reasons for it, and the obstacles to be encountered; and the conclusion was reached that the time had arrived for the establishment here of a church that should be an exponent of the Congregational polity; and on April 2, 1864 the

following notice appeared in the daily papers:—

“New-Englanders, and all others interested in the planting of a Congregational church in Philadelphia, are invited to meet on Monday evening, April 5, at 210 Franklin Street.” At this meeting there were present; James Smith, James F. Stone, Rev. Burdett Hart, T. B. C. Burpee, G. B. Cleveland, Jno. Gulliver, W. B. Grose, Jno. Edmands, Rev. F. N. Peloubet, of Mass.; Edward J. Hyde, H. B. Lincoln, W. H. Slocum, and C. E. Spangler. Of these, the first eight became members of the church. Jno. Gulliver was elected chairman, after Mr. Smith had declined the position, and Jno. Edmands was chosen secretary. These persons were continued in these positions till the church was formed. Mr. Hart invoked the divine blessing upon the deliberations of the meeting, and then made a statement of the reasons for the formation of a Congregational church, and the encouragement for proceeding with the work. On his motion, and after a full expression of opinion, the following resolution was unanimously adopted:—

“Resolved, that, in the judgment of this meeting, it is expedient and imperative that a Congregational church be planted in this city.” In pursuance of this vote, steps were at once taken looking to the formation of a church. Concert Hall, on Chestnut Street above 12th was secured for services on the Sabbath, and clergymen were engaged to conduct public worship. The first public services were held there on Sunday, May 15, 1864. Rev. Henry Ward Beecher, of

Brooklyn, preaching morning and evening to large congregations.

Of those who preached afterwards, may be mentioned: Rev. A. L. Stone, D. D., of Boston; Rev. Leonard Bacon, D. D., of New Haven; Rev. Jno. Todd, D. D., of Pittsfield, Mass.; Rev. Geo. B. Cheever, D. D., of New York; Rev. H. M. Storrs, D. D., of Cincinnati; Rev. Geo. Sheppard, D. D., of Bangor, Maine; Rev. W. I. Buddington, D. D., of Brooklyn. Public worship was maintained in this hall, on the Sabbath, until July, 1865; and during the remainder of the year in the hall at the N. E. Cor. of Broad and Arch Streets.

ORGANIZATION OF THE CHURCH.

On May 25 a Confession of Faith and Covenant, which had been carefully considered at previous meetings, was adopted. On Monday evening, May 30, 1864, the church was formally organized in the parlors of Mr. James Smith, at 210 Franklin Street. Rev. Newton Heston, being providentially present, was invited to assist in the formal organization of the church.

After prayer and some remarks, appropriate to the occasion, he read the "Confession of Faith and Covenant," and those who were to constitute the church, rising, gave their individual assent to it.

The Secretary of the meeting then proposed the following minute, viz:—

"We, whose names are hereto subscribed, do solemnly adopt the 'Confession of Faith and Covenant' just read as the expression of our

Christian faith and our sacred pledge to each other, and to our Saviour; and by this act we do constitute ourselves a church of Christ, under the name of 'The Central Congregational Church of Philadelphia.'"

By this simple but solemn act, and without the advice or aid of any outside body, we became a church of Christ, and were fully competent to the performance of any and all acts that any church may perform. As the first act, after organizing, the church elected Jno. Edmands, Clerk, and Rev. Burdett Hart, Moderator *pro tem*. Although in every essential a church of Christ, we were an independent church without recognized standing, or union with any other ecclesiastical body. With the view of bringing the new church into relations of fellowship with the great body of Congregational churches, an ecclesiastical council was called, composed of clerical and lay delegates, from prominent churches in different parts of the country. This council met in the "Academy of Music," on Wednesday, June 1, 1864, and formally recognized the church. Those, who participated in the services were Rev. H. C. Eddy, pastor of Tabernacle Baptist church; Rev. H. Ward Beecher, of Brooklyn, who preached the sermon; Rev. J. P. Thompson, D. D., of New York; Rev. Leonard Bacon, D. D., of New Haven; Rev. John Todd, D. D., of Pittsfield, Mass.; Rev. A. L. Stone, D. D., of Boston; Rev. John P. Gulliver, D. D., of Norwich, Conn., and Rev. W. B. Brown, D. D., of Newark, N. J.

CHURCH RULES.

On December 16, 1864 the church took final action in adopting a code of "Principles and Rules of the Church," which had been reported by a committee and considered at several meetings. The rules were amended on January 3, 1866, and again on March 9, 1868. As thus amended they were printed in the Manual which was issued in 1868.

ECCLESIASTICAL SOCIETY.

On November 29, 1864 an Ecclesiastical Society was formed for the management of the financial and secular affairs of the church, and on December 23 the church voted its accordance with this action, and adopted the joint rules which the society had formed. The society was incorporated by the Court of Common Pleas, of this State, January 24, 1865, under the name of "The Central Congregational Society of Philadelphia." This action was taken in accordance with what had been the prevailing usage in New England for a long time: It was adopted here in the belief that some persons, who were not members of the church would take a more active interest in the work of the church, if they were allowed a voice in the choice of a pastor, and in the management of financial affairs.

The application for the charter was signed by the following persons who were not at the first meeting held on April 5, 1864. W. A. Arnold, Dr. David Burpee, N. F. Evans, J. R. Gaut, A. W. Goodell, N. L. Hart, Rev. Edward Hawes, F. J. Jewett, E. H. Maynard, F. H. Morgan, Monroe Snell, William Stef-

fe, Dr. A. H. Stevens, C. D. Supplee, and E. Tracy. All of these persons have been members of the church.

By a subsequent change in the by-laws no one was admitted into the society, who was not a communicant in the church. During the last year an amendment was procured to the charter, by virtue of which all the powers and functions of the society were transferred to the church, and the society ceased to exist. The church is now an incorporated body in law; holds the title to the real estate, and manages all matters pertaining to the affairs of the organization.

By this change in the charter the management of the financial and secular affairs of the church is vested in the Board of Trustees, consisting of nine members. Those comprising the Board at present are: E. E. Ames, E. C. Crain, A. W. Goodell, John McLellan, E. E. Powell, G. M. Randle, C. D. Supplee, H. J. Tibbals and Joseph Wilson.

SUNDAY SCHOOL.

A Sunday School was organized, in connection with the church, on Sunday, October 9, 1864, at Concert Hall. Rev. Burdett Hart was chosen superintendent for the time being. On December 2, Jos. R. Gaut was elected Superintendent and retained the office four years. Nelson F. Evans was the Superintendent from 1869 to 1879. This school, from the first, has been efficiently maintained. A large proportion of those who have come into the church on confession have entered through the Sunday School door. Very much of the success which has attended the school, especially in its later

years, has been due to the vigorous and varied administration of Mr. W. H. Wanamaker, who has had charge of it since 1880. On January 3, 1866 a Sunday School Society was formed, with constitution and rules.

FIRST COMMUNION.

The Sacrament of the Lord's Supper was administered, for the first time, on Sunday, October 16, 1864; the services on that day being conducted by Rev. Andrew L. Stone, D. D., of Boston, and sixteen new members being received into the church. The communion service, which was used, on the occasion, was that which formerly belonged to the "First Congregational Church," of which Rev. Dr. Todd was the pastor. It was kindly loaned to us on this and a subsequent occasion by the "Clinton Street Presbyterian church," to which it passed when the First Congregational church was disbanded.

COMMUNION SET.

In May, 1865, the church was kindly remembered by the First Congregational Church in New Britain, Conn., in the gift of a beautiful Communion Service. It consisted of 8 goblets, 4 plates, 2 Flagon and a Baptismal bowl. This service to which addition has been made is still in use in the church. The set which had been used was given to a new Congregational Church in Delaware.

MEMBERSHIP.

At the time of its organization, the church consisted of thirty-seven members, all of whom joined on certificate

from other churches. Of these 18 were men and 19 were women, and of the thirty-seven, the names of six are still on the church roll; although only four are among the active members. Of the original number fourteen are known to have died. Of those of the original number who have removed from us, the residences of ten are known. There have been added to the church, on confession of faith, 402, and on certificate from other churches, including the original thirty-seven, 725; making the whole number from the beginning 1127. Of this number, one, who was one of the original thirty-seven, has been ex-communicated, and not restored. From fourteen the fellowship of the church has been withdrawn: 124 have died and 372 have been granted certificates to other churches. The present membership of the church is 617. Of those who were received on certificate, three came from a Moravian church; five from Independent churches; eight from Baptist churches; ten from Lutheran churches; seventeen from Episcopal churches; twenty-five from Reformed churches; thirty from Methodist churches; two hundred and seventy from Presbyterian churches, and three hundred and fifty-seven from Congregational churches. Of those who came to us from other than Congregational churches, the greater portion had probably been only temporary sojourners in an uncongenial fold, but a goodly number have exchanged the polity to which they were native for the more excellent way.

BUILDING.

In April, 1865, the ground on which the church stands was purchased and preparations were at once made for the erection of a house of worship. The corner-stone of the Chapel was laid with appropriate religious services, on Monday, June 12, 1865. Rev. Daniel March, D. D., then Pastor of the Clinton Street Presbyterian Church, made an appropriate address. The chapel was completed during the year, and was dedicated on Sunday, January 7, 1866.

Those who took part in these services beside the Pastor, were Rev. E. P. Smith of the U. S. Christian Commission, Rev. Wm. Goodell, D. D., Rev. George Dana Boardman, D. D., and Rev. Theophilus Stork.

The Sunday School room was not completed until the close of the Summer. It was dedicated on Sunday, Sept. 16, 1866. At this service addresses were made by the pastor Rev. Edward Hawes, by Rev. Frank Russell, pastor of Plymouth Church in this city, and by Mr. A. S. Hatch of New York.

Our Sunday and week-day services were held in the lower room of the Chapel until the completion of the main edifice, in 1872.

The walls and roof of the main building were erected in 1871, and the edifice was completed the next year and dedicated on Sunday, June 2, 1872. The dedication sermon was preached by the Pastor, Rev. Dr. Hawes. During the evenings of the week, services, were continued and addresses were delivered by the Rev. J. Wheaton Smith, D. D., of

the Baptist church ; Rev. C. H. Payne, D. D., of the Methodist church ; Rev. E. R. Beadle, D. D., Rev. R. D. Harper, D. D., and Rev. F. L. Robbins, D. D., of the Presbyterian church ; Father Gavazzi, of Italy ; Rev. W. E. C. Wright, of this city ; Rev. Wm. M. Taylor, D. D., and Rev. Geo. H. Hepworth, of New York, and Rev. N. J. Burton, D. D., of Hartford, Conn.

The building committee consisted of the following persons, viz. : James Smith, John Edmands, B. F. Quimby, Pliny Fisk, Henry Whelen, J. S. Elwell, Edward Hawes, Burdett Hart, D. S. Ewing, C. S. Knight, N. F. Evans, F. R. Shelton and J. H. Horner. Deacon Smith was chosen chairman of the committee, but on account of his advanced age he asked to be excused from the labor involved in the position. His request was granted and John Edmands was made vice-chairman with the understanding that he should discharge the duties of chairman.

As originally finished, the walls and ceiling of the auditorium were severely plain, and in its accoustic properties the room was defective. With the view of removing these imperfections, the room was remodeled, and re-decorated in the summer of 1886, at a cost of about \$8000. Previous to 1884 the organ loft was occupied by a small instrument of inferior quality, which very inadequately met the requirements of our musical services. In that year a large organ was procured at a cost of over \$12,000. Of this amount \$5,000 was contributed by Mr. Henry Winkley, who was never in any other way identified with this congregation,

but who had been a generous benefactor of many religious institutions.

The cost of the church building, including the ground, the organ, and the improvements made in 1886, was about \$140,000. and, with the exception of Mr. Winkley's gift, this entire amount has been contributed by the congregation. The property is now entirely free from debt, and by virtue of conditions attached to some gifts made toward the payment of the last indebtedness, no incumbrance of any kind can be placed upon it in the future.

MID-WEEK MEETING.

For several months the prayer meetings were held at the house of Deacon Smith on Franklin Street. After that and during a portion of the year 1865 they were held in the second story of a building on the north side of Chestnut Street above tenth, where the Y. M. C. A. then had its headquarters. In the meetings held in Deacon Smith's parlors there was a freedom and a sociability that are missed in meetings held in a hall or a church. We seemed to come very near each other, and very near to our Saviour. The recollection of these seasons of prayer and Christian fellowship is doubtless still fresh in the minds of some, who are now present. One such season comes to mind now, with great distinctness, verifying the observation sometimes made, that religious services on stormy days are unusually enjoyable and helpful. The evening was a stormy one, and but few were present, and we gathered in the front room of the second story. "And they went into

an upper room." The topic for the evening was the "Conversion of Children." As we prayed and talked together in the familiar way, so natural in such a place, of the encouragements to labor for the young, we felt the reality and the preciousness of the Saviour's presence with us even as he was with the disciples when they were assembled in that upper room in Jerusalem. Our hearts were warmed and lighted and we went many days in the strength of the meat he gave us on that evening.

FIRST PASTOR.

On June 8, 1864 the church, having been led to believe that he would be likely to accept a call, by a unanimous vote, elected the Rev. A. L. Stone, D. D., of Boston as the pastor. He, however, declined the call. On September 13, 1864, Rev. Edward Hawes was elected pastor, by a unanimous vote of the congregation and of the church.

Mr. Hawes had been pastor of the church in Waterville, Me., for about six years. During parts of two years he had labored on behalf of the U. S. Christian Commission, in raising funds for its treasury, and in personal service among the soldiers at various points in the South. The call of the church was accepted, and he was installed with the advice of a council, Tuesday, October 25, 1864. The sermon was delivered by Rev. E. N. Kirk, D. D., of Boston. Others, who took part in the services, were Rev. W. I. Buddington, D. D., of Brooklyn; Rev. Milton Badger, D. D., of New York; Rev. Daniel March, D. D., and Rev. F. L. Robbins, and Rev. G. W.

Smiley. The ministry of Mr. Hawes was characterized by earnest and faithful labor, and by a wise and judicious conduct of affairs. He remained with us for nearly nine years and until a substantial church building had been erected, and the church established on a secure basis. In 1873 Mr. Hawes accepted a call to the pastorate of the "North" church in New Haven. He is now pastor of the First Congregational Church in Burlington, Vermont.

Rev. Edward Hawes, D. D. is the son of Rev. Josiah T. Hawes, and was born October 18, 1834, at Topsham, Me. He graduated at Bowdoin College in 1855 and at Bangor Theological Seminary in 1858. He was ordained pastor of the church in Waterville, Me., in October 1858.

During the pastoral interregnum the pulpit was supplied by the following clergymen; some of them preaching several times. Addison Ballard, F. W. Beecher, C. P. Bush, H. Q. Butterfield, J. W. Chickering, Jr., J. A. Crawford, J. R. Danforth, G. S. Dickerman, L. M. Foster, W. F. Garrett, Edward Hawes, J. R. Herrick, W. J. Holland, W. E. Ijams, G. W. McLean, Daniel March, J. B. Miles, H. J. Patrick, Llewellyn Pratt, G. L. Raymond, W. Q. Scott, C. A. Smith, Moses Smith, J. R. Thurston, W. M. Walcott, and F. H. Williams.

SECOND PASTOR.

On May 27, 1874 Rev. James Romeyn Danforth was elected pastor of the church. Mr. Danforth is the son of Edward John Danforth, who was born in Hartford, Conn., and was afterwards

engaged in bank-note engraving in New York. He was born in Jersey City on August 8, 1839, and graduated at Beloit College in 1865, and at the Theological Seminary in Chicago in 1868. In that year he was ordained pastor of the church in Woodstock, Ill. Entering, with enthusiasm, upon his duties and being obliged to be man-of-all-work and also errand boy, his health after a short time gave way, and he resigned his charge and spent a year in traveling in Europe, and the East, and then two years in study in Germany, for the most part at the University of Leipsic. In 1873 he accepted the pastorate of the church in Newtonville, Mass. He was installed over this church on Thursday, June 18, 1874. On this occasion the sermon was preached by Rev. J. E. Rankin, D. D., of Washington, now president of Howard University. At this service a new departure was taken. Instead of the stereotyped charge to the pastor and to the people and the right-hand of fellowship by pastors of neighboring churches of the congregational order, representatives of churches of different denominations in the city were invited to express the fellowship of their respective congregations. Rev Geo. Dana Boardman, D. D., spoke in behalf of the Baptists. Rev. R. D. Harper, D. D., voiced the sympathy of the Presbyterians; and Rev. R. M. Hatfield, D. D., extended the greetings of the Methodists.

In January 1888, just in the beginning of the series of meetings conducted by Rev. B. Fay Mills, Dr. Danforth's health gave way; and a joint committee of the Church and Society was chosen to provide

for the supply of the pulpit. On his resignation in January 1889 this committee was authorized to select and recommend to the church a suitable person for permanent pastor. And it was voted as the sense of the church that the pulpit should not be open for the hearing of candidates. During the years 1888 and 1889 the pulpit was supplied by the following clergymen; some of them preaching several Sundays: A. W. Bacon, F. T. Bayley, A. F. Beard, J. H. A. Bomberger, G. M. Boynton, L. A. Brastow, J. W. Chapman, L. H. Cobb, C. H. Daniels, J. F. Dripps, A. F. Dunnells, E. G. Fullerton, Washington Gladden, Wm. Greenwood, W. E. Griffis, W. D. Gulick, B. F. Hamilton, Edward Hawes, G. F. Herrick, T. A. Hoyt, Pleasant Hunter, T. W. Jones, Wm. Kincaid, W. M. Kincaid, W. E. Loucks, Alex. Mackenzie, E. H. Mason, J. K. Mason, J. R. Miller, B. Fay Mills, T. A. Mills, E. D. Morris, J. O. Murray, H. A. Nelson, W. M. Paden, F. L. Patton, A. T. Pierson, W. G. Puddefoot, Frank Russell, Norman Seaver, W. A. Sinclair, M. E. Strieby, Josiah Strong, Ruen Thomas, G. W. Thomson, W. R. Taylor, Charles Van Norden, C. H. Wheeler, J. T. Wilds, M. H. Williams and J. C. Wilson. Mrs. Wm. B. Capron and Miss Carrie W. Hunt, each also occupied the pulpit on one Sunday morning.

PRESENT PASTOR.

In December, 1889, Rev. Charles Herbert Richards, D. D., of Madison, Wis., was, on the recommendation of the committee, unanimously elected pastor of the church without his having been heard, or seen by the congregation.

After making a personal survey of the field, he accepted the call and entered on the work here, in February, 1890. He was installed on the 15 of April.

Dr. Richards is the son of the late Cyrus S. Richards, who was for many years the principal of "Kimball Union Academy," in Meriden, N. H., and subsequently professor in Howard University.

Dr. Richards was born in Meriden on March 18, 1839. He graduated at Yale College in 1860, and at the Theological Seminary in Andover in 1865. He was ordained pastor of the church in Kokomo, Indiana, July 16, 1866, and the next year he was installed over the church in Madison, Wisconsin. The State University of Wisconsin is located at that place, and the teachers and students of the University formed an important part of his congregation.

The fact that he maintained his hold on such a congregation with undiminished influence for a period of twenty-two years, is strong proof of his ability, and of the efficiency and value of his work.

OUR THREE PASTORS.

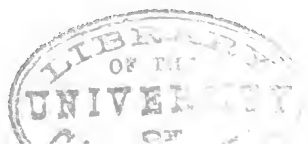
If it were not for their presence with us this evening it would be pleasant and every way suitable to say a few words in recognition of the kind providence, which guided us to the choice of the three pastors, who have been so well qualified for the work to be done here. The position of our church, in its early years was in several respects a trying one. Difficulties and dangers were to be encountered, and without wise and able leadership the enterprise might easily

have miscarried. We were warned by friends that our church, by reason of its freedom, might become a cave of Adullam. That we have been piloted through the adverse currents, and escaped both the Scylla and the Charibdis, is due under God, to the fact that all of our pastors have been wise and prudent, as well as able and devoted men. We can ask no greater boon in this regard for the future than that those who may succeed them shall display a like prudence and devotion.

DEACONS.

On Friday December 9, 1864, Messrs. James Smith, Joseph B. Sheppard, John Edmands and Joseph R. Gaut were elected Deacons of the church without any limit as to the term of office. On Sunday, December 11, they were set apart to that office by public religious service. Of these Deacon Edmands is the only survivor. At the annual meeting in 1866 the church voted to elect two additional deacons; and in pursuance of this action John H. Southworth and Dr. James F. Stone were elected. Mr. Southworth however declined to accept the office.

At the annual meeting in January, 1873, as there was manifested a desire to take some action respecting the tenure of office of the diaconate Deacons Smith, Sheppard, Edmands, Gaut and Stone tendered their resignations in order that the church, without embarrassment, might take such action as might be deemed best. Their resignations were accepted, and it was then decided to elect six deacons in classes of two, and for the



terms of three, two and one year respectively; and James Smith and John Edmands were elected for three years; Dr. J. F. Stone and Joseph B. Sheppard for two years, and Charles Burnham and William Campbell for one year. On account of impaired health Deacon Gaut declined a re-election. In addition to those before mentioned the following persons have held the office of Deacon: Samuel A. Johnson, Joseph W. Martin, Samuel A. Waters, Nelson F. Evans, Theodore Bliss, Barton F. Blake, Frank P. Pendleton, Thomas F. Hammond, Leonard O. Smith, Edward P. Hall, William W. Woodruff, Sr., William H. Wanamaker, Sr., W. Bugbee Smith and Daniel A. Waters. Of those who have held the office: Messrs. James Smith, Sheppard, Gaut, Burnham, Martin, and S. A. Waters have deceased.

In 1892 the church voted to increase the number of deacons to nine, to be elected in classes of three, and for the term of three years. At the same time it was ordered that in the future the Standing Committee should consist of the Pastor, the Deacons and the Deaconesses.

DEACONESSSES.

In 1892 the church provided in its rules for the election of four deaconesses; and those first elected were Mrs. Ellen M. Edmands, Mrs. Ellen E. Dexter, Mrs. Isabella M. Stone and Miss Mary J. Jennison. By a change made last year the number of deaconesses was increased to six, to be elected in classes of two for the term of three years. Those now holding the office are Mrs. Ellen E. Dex-

ter, Mrs. Clarinda R. Edmands, Mrs. Emma L. Plumb, Mrs. Kate R. Smith, Mrs. Isabella M. Stone, and Mrs. Isabella Wanamaker. Of those who have held the office Mrs. Ellen M. Edmands has deceased.

ORDINATION.

In 1869, Mr. George A. Hood, who was under appointment by the American Missionary Association to labor among the colored people of the South, requested this church to call a council for his ordination. In accordance with his request the church on September 22 voted to call a council; and it met here on the 30 of September. The sermon was preached by Rev. M. E. Strieby, D. D., and other parts were taken by Rev. Edward Hawes and Rev. George Hood, the father of the candidate. Mr. Hood is now one of the Secretaries of the Congregational Church Building Society.

MEMORIAL NOTICES.

During these past years a large number of our associates and fellow-workers have ceased from their labors and have passed on into the home above. It would be pleasant and very suitable for us, did time allow, to recall their names here, and to make mention of their work and their worth. We can however make individual mention of only a few of them. Three of the four, who were first elected to the office of Deacon—Jas. Smith, J. B. Sheppard, and Jos. R. Gaut,—have passed from us. Of those who have subsequently held the office—Chas. Burnham, Joseph W. Martin, and Samuel A. Waters—have finished their work. We

remember, with gratitude, the stalwart faith and devoted lives of these brethren.

DEACON SMITH.

It is every way proper that we pay a special tribute to the worth and the services of Deacon Smith. He was born on a farm in Rutland, Mass., January 20, 1788, and removed to Leicester, Mass. in 1810, with all his worldly goods tied in a pocket-handkerchief, having as his only capital a clear head, an energetic hand, a true and generous heart, and a determined will. With his wife he made confession of his faith in Christ, and united with the church in Leicester in 1827. In 1836 he came to this city, and until near the close of his life he conducted a successful and lucrative business.

It was at this time that the Congregational church was formed, which did so large and blessed a work, under the pastorate of Rev. Jno. Todd, D. D. He entered into that work with intense earnestness, and when that church succumbed to the adverse influences that were working against it, he was most deeply grieved.

When, in the course of Divine Providence, the way seemed to be prepared for another attempt to plant Congregationalism in this city, he engaged heartily and joyfully in the work. He gave thought, labor and prayer and money to the undertaking. It does not detract from the credit due to others to say that he was the *father* of the church; that without the aid he gave the church could not have been established.

By earnest effort and honorable deal-

ing and the smile of heaven he had, at the time this enterprise was undertaken, acquired a fortune much beyond what was demanded for his simple tastes and habits, and he was ready as God's steward to use a good portion of it for the advancement of Christ's Kingdom.

He was to a large extent the executor of his own estate. As he acquired wealth, he disbursed freely and wisely. Though not a preacher of the gospel, he helped forward into the ministry many young men, who otherwise would not have been able to enter the profession, and the students in several colleges and seminaries, in the present and future generations, will have a better equipment for their work, in consequence of his gifts.

His contributions toward the erection of this church must have exceeded \$40,000. By his will and in special gifts during his lifetime he contributed more than \$75,000 to various educational and missionary objects, in addition to the sums which annually passed through the treasury of this church.

DR. WILLIAM GOODELL.

Some of the most precious memories of the early time of the church cluster about the presence with us of Rev. Dr. and Mrs. Goodell. After their more than forty years of fruitful and blessed mission work in the Turkish Empire, they found their physical strength inadequate to a continuance of missionary labor, and they came to make their home with their son in this city. They were received into this church, January 14, 1866. From the very first his presence with us was a benediction. He conducted a class for

Bible study in the Sunday School, and made his influence strongly felt in the prayer-meeting.

It was the general opinion that we had never seen a happier Christian than he was. Religion seemed very real to him and heaven seemed very near. We recall an illustration of this at one of our prayer-meetings. The hymn was sung, "There is a happy land, far, far away." He rose, and said, with animation, "don't sing it that way, Heaven is not far away." He broke out in a clear strong voice and sang, "There is a happy land, *Not* far away." His whole life showed that he was habitually living very near his future home. His stay with us was all too short; and before we fully realized his worth to us, he passed through the thin veil, that hid from his eyes the heaven that had been so real to him. We saw it, and we cried, "My Father, My Father, the chariot of Israel and the horsemen thereof."

MISSIONARIES.

It is pleasant on this occasion to remember that a number of persons who have been trained here have gone forth to do work for the Master as missionaries, as ministers, and as wives of ministers.

Miss Elsie M. Garretson united with this church in 1875, and after making herself useful here for five years, she received an appointment from the "American Board," and went as a missionary to China in 1880. She was stationed for some years at Kalgan, and in 1886 was transferred to the Fouchou mission.

Miss Ada Haven, a sister of the wife of our second pastor, though not actually

a member of this church, was for several years an efficient worker with us. In 1879 she was appointed a missionary by the "American Board," and has been stationed during all this time at Peking, China. In an unusually short time she acquired a command of the language, and has had large and blessed success in her chosen work.

Miss Susan La Flesche, who is of the Sioux tribe of Indians, came to us from Hampton Institute in 1887, and after several years work and study here at the Woman's Medical College, she returned to the West to engage in labor for her own people. She received an appointment from the U. S. Government as physician and teacher at the Omaha Agency. Subsequently she was appointed by the Woman's National Indian Associative Physician to the Omaha tribe. Her zeal and devotion have outrun her strength, and she has been forced to suspend her work.

MINISTERS.

Mr. John I Forbes united with the church in 1865, and subsequently became a clergyman in the Protestant Episcopal church.

Jno. C. Wilson came to us in 1880 from the Methodist Episcopal Church, and after a course of study in this city, in Amherst and New Haven, he was ordained pastor of the First Church in Stonington, Conn., and is now settled in Meriden, Conn.

Henry M. Bowden was trained in our Sunday School and united with the church in 1880, and was ordained pastor of the church in Putney, Vermont, in

1886. He is now pastor of a flourishing church in Braddock, Pa.

James R. Danforth, Jr., united with this church in 1881, and studied at Amherst, and at the Theological Seminary at New Haven. After another year's study in Germany, he was ordained pastor of the church in Mystic, Conn. on October 25, 1892, where he is still preaching.

William Gallagher came into the church in 1870. After a short residence here he pursued a course of study in the Theological Seminary at Chicago, and was ordained pastor of the church in Bloomington, Ill. in 1874. After several years of pastoral service there, and in Sycamore, Ill., he became a teacher in the Boston Latin school, and subsequently was elected principal of the Academy at East Hampton, Mass., where he is still doing most excellent work.

WIVES OF CLERGYMEN.

Several of the members of our church have been called to occupy the position of clergyman's wife.

Miss Maria Greene, who came to us in 1866, was married June 25, 1868 to Rev. T. O. Douglass, who has been a pastor and missionary superintendent, at the West, and is now resident in Grinnell, Iowa.

Miss Emily S. Pile, who joined the church in 1867, was married to Rev. Edward T. Bartlett, of the Protestant Episcopal church, a distinguished oriental scholar, and now a professor in the Theological Seminary in West Philadelphia.

Miss Jennie A. Campbell, a daughter

of Deacon Wm. Campbell, united with the church in 1872. After graduating with the highest honors in her class, at the Normal School of this city, she was married to Rev. Charles Cutting, a pastor in Connecticut and now residing in Whitneyville, Conn.

Miss Mary I. Campbell united with the church in 1872. She is also a daughter of Deacon Wm. Campbell, and like her sister graduated with highest honors in her class at the Normal School. On July 7, 1884, she was married to Rev. H. M. Bowden, of this church, who is now pastor of the Congregational church in Braddock, Pa.

WOMAN'S MISSIONARY SOCIETIES.

The women of our church have not been wholly unmindful of the opportunities for work that have opened to them in these later days.

The "Woman's Foreign Missionary Society," of our church, was organized in 1870, as the first branch of the Woman's Board at Boston. After a time, by reason of change in offices, it seemed expedient to remove the headquarters to Newark, N. J.; and thus this society became an auxillary to the Philadelphia branch. The membership has ranged from 40 to 60, though not all of these have taken an active interest in the work. There have been times when the small attendance at the meetings has been very discouraging, but within a few years there has been an improvement.

The amount of money raised, during the existence of the society, has been nearly \$5,000, which has been appropriated through the treasury of the

Philadelphia branch, to the support of the Girl's School at Aintab, the missions in Mexico, and Japan, and, incidentally, in other directions. During the three years of Mrs. Karmarkar's study in the "Woman's Medical College," in this city, the ladies of this church paid \$4.00 per week for her support. She has returned to India to minister to the physical and spiritual needs of her people.

The "Woman's Home Missionary Society" was organized in January, 1889. In the five years of its existence more than \$1,000 has been raised, and sent to the different societies of our denomination. Shipments of clothing and books have been forwarded each year to families of Home Missionaries, and to schools in the South among the colored people, and highlanders of Tennessee. More than fifty ladies in the congregation have mite-boxes and contribute five cents per week, which goes to the salary fund of the "Congregational Home Missionary Society."

Under the name of the Ladies' Aid Society and other previous names, the women have labored with us in the gospel most effectively. There have been times in our history when the men seemed to have exhausted their resources and when the work would have come to a standstill, but for the ready wit and the unflagging energy of the women. In many ways they have rendered valuable aid in the accomplishment of objects that were essential to the best spiritual work of the church.

FINANCIAL.

Although ours cannot be called, in any proper sense, a wealthy church, it pro-

bably compares favorably with others, in the amount of money contributed for home work, and for proper missionary purposes. The amount raised for our church building is about \$140,000. For the maintenance of our own home work, there has been contributed \$142,000.

For the several branches of missionary work, in which our church has been engaged, at home or abroad, has been contributed \$100,000.

REVIVALS.

The religious life of the church has been healthful and vigorous. There has been on the part of many of the members an earnest desire and purpose to make the church a powerful agency, for the building up of the Kingdom of Christ, in this city, and throughout the world.

During these years there has been no spasmodic excitement; nothing that in the objectionable sense, in which the word is sometimes used, that can be called a revival. But, in more than one season there has been, on the part of many, an unwonted tenderness of feeling, a quickened desire for the conversion of souls, an earnest spirit of prayer, and a readiness to engage in direct spiritual work. We recall one such season of spiritual refreshment in the spring of 1865, and another in the spring following. On both of these occasions the church received accessions of those who proved to be efficient workers. When Mr. Moody was here in 1876, members of our church were faithful and efficient coadjutors in his work, and our membership was considerably increased at that time. Among those, who for the first

time came into the church was the brother, who for the past fourteen years has been our earnest and useful Sunday School Superintendent. The year 1883 was also a year of the manifested presence of the Holy Spirit. At the March communion in that year, twenty persons made confession of their faith in Christ.

It may properly be said that the year 1887 was one of preparation. Dr. Danforth seemed to feel the burden of souls upon him, in an unusual degree; and a number of the members entered heartily with him upon Christian work. Earnest conferences were held during the year, and the pastors of neighboring churches were consulted with reference to some co-operation in Evangelistic work. This suggestion was received with great favor, and the result was an arrangement by which Rev. B. Fay Mills was to conduct a series of meetings here in January, 1888, with the co-operation of ten churches in this neighborhood. The churches associated in this work, besides our own, were the "Fifth Baptist," "Christ Reformed," "St. Matthews Lutheran," "St. Matthias Episcopal," "Spring Garden Methodist," "Trinity Methodist," "Alexander Presbyterian," "North Broad Street Presbyterian," and "Olivet Presbyterian." It was agreed that our church should be in some sense the centre of the work; all the week-day evening meetings being held here. As it was chiefly on Dr. Danforth's suggestion and advice, that Mr. Mills was invited here, very naturally the heaviest part of the burden of preparation for the meetings, was laid upon his shoulders. This was very kindly meant, but the

result was most disastrous. Just at the beginning of Mr. Mill's work here, Dr. Danforth's health gave way, and he was compelled to lie by, and see the sheaves gathered in by other hands. For abundant sheaves were gathered, and all the churches were richly blessed. More than seventy persons were received into our church, on confession of faith, in that year. One of the fruits of that work of grace was the cementing together of these ten churches, in such a blessed fellowship as they had never before known. The informal organization then made, has been kept up and a number of delightful and spiritually helpful meetings have been held, and we hope to-morrow evening, to have another manifestation that the spirit of Christian unity, among us at least, is still alive and active.

In this connection a word should be said about the work of individual members of our church outside of our parish, and outside of our Congregational fold. One of our members, now an efficient and honored deaconess in the church, has labored many years in charge of one of the departments of a Sunday School for colored people; and several other members have been helpers in the same school.

One of our number, now one of the trustees of the church, has for a long time been the secretary and an active worker in the Sunday Breakfast Associations.

Our church has furnished a president and several directors of both the Y. M. C. A. and the Woman's Christian Associations.

The W. C. T. U. and the Boy's Parlor

on Broad Street have engaged the active services of several of our members.

One of our number has for several years been one of the most acceptable preachers at Girard College and at the House of Refuge. Two small books which he has prepared in the line of his work as a teacher of the deaf, may safely be recommended as valuable aids in the simple presentation of religious truth and developing the meaning of the Lord's Prayer. Two of our members are doing the chief editorial work of the American Sunday School Union, and several others have been members of the Board of Directors.

CONCLUSION.

Standing now upon the threshold of the second tri-decade of our history, and remembering that we are not here primarily as Congregationalists, but as soldiers of one great army, enlisted under the banner of the Lord Jesus Christ, banded together for the executing of his great command to evangelize the nations, looking over the failures and successes of the past, and trying to comprehend the problems that are set before us to solve, trying to understand just what the Great Head of the church wants us to do, for the spiritual and physical well-being of the un-churched multitudes about us, in this city, and in the wide world, if we gird ourselves afresh in the spirit of the Master, and so dedicate ourselves to the work before us, that those who have toiled and suffered here, shall not have toiled and suffered in vain, it will not be without profit that we hold these memorial services.



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